

# Christian Education

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No. 6

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## IN MEMORIAM

It is with profound sorrow that as CHRISTIAN EDUCATION goes to press word comes to us of the death of two beloved colleagues, Dr. Frederick G. Gotwald, Executive Secretary of the Board of Education of the United Lutheran Church in America, and Mr. Frank L. Miner, Treasurer of the Board of Education of the Northern Baptist Convention.

Dr. Gotwald was a member of the Executive Committee of the Council, a man of rare spirit and balanced mind whose presence was always a source of wisdom and strength to any company among whom he was numbered. Profoundly interested in the interdenominational work of the Council of Church Boards of Education, he was one of its charter members, having been identified with its organization and service from the very beginning.

Dr. Gotwald was President of the Council in 1913-1914 and twice served on the Executive Committee. He was constantly a member of one or more standing committees and performed every duty which devolved upon him with faithfulness, ability and tact. He will be greatly missed from his accustomed place and his vacant seat will be hard to fill.

Mr. Miner performed ably and without remuneration for fourteen years the exacting duties of Treasurer both of the Board of Education and of the Northern Baptist Convention. His distinguished business ability, fidelity and personal characteristics of modesty, thoroughness, promptness, courtesy and unselfish service constitute a contribution to Christian education of the highest value.

On behalf of the officers and members of the Council we extend deepest sympathy to the Lutheran and Baptist Boards and to the stricken families in their great loss.

## DEVELOPING PERSONALITY THROUGH RELIGION AND EDUCATION

DR. JOSEPH FORT NEWTON

RECTOR MEMORIAL CHURCH OF ST. PAUL,  
PHILADELPHIA, PA.

My point of view in approaching this profoundly interesting topic is that of a practical working Christian minister who is in touch with the student life of the country, one who loves youth, believes in it, and knows that at heart it is sound and that when it strikes its stride it will make the future different from the past.

The subject as assigned assumes that personality is the crown of human life. In one word it implies that the meaning of life is revealed when we achieve a noble, refined, beautiful personality. So at least we have interpreted the meaning of life for the last thirty years. During that time the word personality came to its throne in our spiritual vocabulary. What a great German called "the redemptive making of personality" was the keynote of our thought. Recently, however, the emphasis has shifted somewhat in obedience to a wider and deeper vision. We have begun to see that in order to realize personality we must forget all about personality.

If one might venture to paraphrase the words of the greatest of all spiritual teachers, it would be to say "Whosoever would achieve personality shall lose it; and whosoever forgets personality shall achieve it." To me it is profoundly significant that Jesus did not use the word personality or any equivalent of it. He thought in other terms. The word most often on his lips was the "kingdom of heaven," to describe which he exhausted the resources of his incomparable speech. He thought of human souls as members of a fraternal fellowship working together for the building of a beloved community on earth. He must lose himself in the service of that great vision and give himself utterly to it if he is to realize the worth and value of life.

Of late years we have left behind the older individualism and have moved farther towards the thought of Jesus. It is a sig-



nificant fact that more books have been written about the "kingdom of heaven" since 1916 than in the whole history of the Christian religion. That is to say, we have come to see that the older way of thinking is not adequate and that a deeper insight is needed to meet the needs of our times.

Also, from the point of view of a practical working teacher of Christian faith, I must be allowed to state what I understand to be the meaning of the terms of this subject. Three centuries ago in Scotland a boy entered the University of Aberdeen at the age of seventeen. While yet in his twenties he was graduated and became a Professor of Philosophy. Alas, his life had in it the pathos of unfinished things and he fell asleep while it was yet morning, but he left one golden little book the title of which tells what I mean by religion.

Henry Scrougall said that religion is "the life of God in the soul of man." Because it is life it takes many forms, all the forms that love and truth and beauty take. Because it is a living thing, it has many varieties of expression which make for richness and picturesqueness of development.

As you will discover, I am not thinking of religion in theological or sectarian terms. Theology is an effort intellectually to interpret religion. The church is an attempt to organize it. Whether either is successful or not need not here be debated. My wish is to go further back and deeper down and realize that religion is something far more profound, more creative in the making of personality and the development of society.

In my work among students I am not interested in making them members of this, that or the other religious communion, but to assist all the agencies that are seeking to bring our educational process to a focus in a spiritual interpretation of life. In such a gathering as this all of us must realize what thoughtful people everywhere are beginning to feel very keenly—that unless our educational process does find such a crown and consummation, it may easily end not simply in defeat but in disaster.

And that brings me to define what I mean by education. Perhaps I can do it best by joining together two very famous definitions of education, one of Huxley and one of Milton, leaving you to recognize the seam that unites them. "Education is the train-

ing of the intellect in the laws of nature and the fashioning of the affections and the will to an earnest desire to live in harmony with those laws, that a man may be fitted justly, skilfully and magnanimously to perform every office of life, both private and public."

Such a combination of definitions serves me as a description of what I mean by education. Or, if one may put it in religious terms and sum it up in an epigram, it would be to say, what we need is a salvation that educates and an education that saves.

Goethe, the greatest of the Germans, except perhaps Luther, put it in one word to which he gave a threefold definition—the word reverence. First of all, reverence for that which out-tops our knowledge and upon which we are every moment dependent. Second, reverence for that which is upon a level with ourselves, for all human interests and institutions, for all that wears our human shape. Third, reverence for that which is below us, for all the teeming, swarming forms of life, a sense of the sanctity of life itself, such reverence as led an English poet to say that he would not include among his friends a man who would needlessly put his foot upon a worm. Such a fineness of feeling as is thus described is what we as educators are attempting to realize in ourselves and in our students. Such a mood and temper of mind makes all sacred things more sacred and all the precious possessions of humanity secure.

Passing now from definition to analysis of the actual situation, we find the younger generation in a predicament of bewilderment and ourselves in a mood of dismay. They are betwixt and between, so to put it. They come to our colleges and universities many thousand strong, God bless them, from homes of piety and churches where they have been trained in one way of religious thinking, and find themselves in a totally different thought world from that in which they grew up. In other words, as students they live in an almost entirely different intellectual world from that in which their fathers and mothers lived. It is a much larger world. Its walls have been pushed back and its roof has been lifted into the infinite. Science has uncurtained a spacious and stupendous universe, and these young people come to know it in their scientific studies.

The old world view, an entire habit of thinking is passing away before their eyes, and the religious ideas associated with it often seem to be unreal and unstable. Moreover, the larger universe in which the modern mind lives has not yet been interpreted in religious terms. So when the older thought world passes away, for many the religion linked with it passes too. This makes the situation very acute and tragically painful in many a young mind.

It is not at all strange that they are confused and even baffled. Our young people come into this new world of scientific reality before it has been interpreted into terms of spiritual faith. No generation ever received so many new facts from so many new sources in so short a time. We are living in a period of rapid and exciting transition. The new physics, the new sociology, the new historical method, the new comparative religion, and last but by no means least the new psychology, have poured upon us a cataract of facts. It falls like a Niagara upon the minds of young people who are least ready and able to receive it.

I know when they have had more time to make a spiritual adjustment and have come to feel more at home in the new universe it will be different and better, but I am speaking now of the difficulty of learning to think scientifically and to live spiritually, and that, as I understand it, is what we must do. We must adjust the old eternal vision of faith to the knowledge of the world and its laws as science has discovered and clarified them.

What is it that makes personality? What are the great forces that create it, whether religious or educational? In youth we are given the raw stuff out of which personality is to be made, a bundle of instincts and possibilities. It is to be organized, shaped, directed, developed. How is it to be done?

There is a famous story that will make my point clear. It is entitled "The Prisoner Who Sang," by John Bojer, a picturesque story which is also a parable. The Prisoner Who Sang is one of the most lovable scapegraces anywhere described in literature. He was possessed by the idea of doing the most startling things in order to astonish his fellowmen. He loved to dazzle and amaze people. One day he is a Bishop preaching in a church, another day the President of a bank graciously making

loans, again he is a tramp on the highway, then he is an actor who excels all the actors of his company because he enters into each part with such insight and enthusiasm and finds in the part, whatever it may be, a piece of his personality. Each part that he played was a new discovery of something hitherto unknown in himself, and he enjoyed the discovery. His life was a perpetual self-exploration which the many parts he played enabled him to make. Towards the middle of the story one begins to see what the writer had in mind. Andrew, the prisoner who went singing through the world, was doomed to go on acting many parts, destined to learn everything except sincerity and to find everything except peace. He becomes not simply a man but a procession.

It is a vivid picture of an unorganized human life. There is no central principle or truth about which it can be organized. It is a perfect description of youth as it comes to us in our colleges and universities offering the holiest opportunities that can be granted in this world to those who would guide their fellowmen.

What finally gave unity and direction and power to the miscellaneous life of the Prisoner Who Sang? It was a great love, the enchantment of a spiritual passion. Under its spell, as under a magnet, the pieces of his personality were picked up, put together, assembled as you would say, into the fashion of a noble, gentle, gracious man.

Three things, then, make personality—a great faith, a great passion and a great purpose in life. But from what I have been saying, the difficulties of religious faith in our times handicap us on the very threshold of the making of personality. It is faith that opens all the doors of human life. It is the great emancipator. Without faith those doors are closed.

The truth, as some of us think, is that we are suffering from suppressed religion and do not know it. Many of the things that we regret in our young people, such as flapperism among our girls and futlitarism among our boys, to name no others, are not symptoms of wickedness but of an undeveloped, undirected spiritual life. All the tendencies of thought today make us distrust the mystical side of human nature, in which lie its

finest and highest qualities. And it is on that side of our nature that we must depend for the growth of our spiritual faith, which is indispensable in the making of a great personality.

Gorki tells in his "Reminiscences of Tolstoy" how one day the sage turned to him suddenly with the question "Why don't you believe in God?" almost as though he were striking him a blow in the face. "I have no faith, Leo," said Gorki, seeking to make the answer as devastating as the question had been and hoping to end the matter. "It is not true," said Tolstoy. "You were born a believer. You cannot get along without God and you will find it out some day. Your unbelief is due to obstinacy. You have been hurt. The world does not suit you. Some people fail of faith through shyness. You were born a believer and you are thwarting your own nature."

Some of us, Mr. Chairman, hold that a multitude of folk in our time are thwarting their own natures by distrusting the mystical side of their being. A great German said that we should not need religious faith if the objects of it did not exist. There would be no necessity for it and nothing to suggest it. Each of us by the very fact that we are human beings shares the eternal mysticism of our race. We are made for faith and we thwart our own hearts when we suppress this tendency towards God. Yet it is difficult to say how it can be otherwise at a time when spiritual thought is so confused and we do not know what to think about God.

It so happens that I am editing a symposium in which each school of spiritual thought—Jew, Gentile, Catholic, Protestant, and the rest—states not why it believes in God but in what terms it thinks of God. It is an extraordinary privilege to have men tell one frankly what God means to them. They all agree that He exists but there is no agreement in their thought about Him. If our spiritual leaders are thus confused about the highest of all realities it is surely not strange if our young people are also uncertain. Tolstoy was right. We cannot get along without God, and we are finding it out.

Science gives us the facts about the universe in which we live. The facts must be made to speak and tell the truth. Religion seeks to give us the meaning of our life and the world in which we live. Our business is to unite the facts and their spiritual

interpretation, the while we work together in the building of the beloved community, and in this way we may hope to find the way to a clearer, more commanding, more consecrating conception of God.

Such faith is another name for sanity, call it by whatever name you like. It lives in a sensible universe where there are sensible answers to sensible questions. The difficulties of attaining to such a faith in our day are very great and sometimes they are increased unnecessarily by the attitude taken by some teachers in our universities. Some of us deeply resent the way in which the cynically minded teacher takes advantage of his position and authority to undermine the religious confidences of youth. It is nothing short of a crime for a man to put a bomb under the religious training of a boy or girl, touch it off and laugh while the pieces fall everywhere.

The difficulties of living the spiritual life in such a time as ours are great enough, and what our young folk need is inspiration and not iconoclasm. The younger generation is sound of heart, candid, honest and courageous. Roughly speaking, or rather gently speaking, they may be divided into two classes, those who are seeking thrills, as young people have done in every generation, and those who are seeking the truth. They are living in a highly stimulated and highly lighted world, a world on wheels moving at an incredible gait. The earth has become a hall of mirrors and a whispering gallery. Everybody knows what is going on everywhere. The whole world is well nigh as garish as Broadway is at midnight. Cluttered and crowded and confused, prayer and meditation are well nigh lost arts for lack of time and quiet to practice them. Also, we are in the backwash of the greatest tragedy of human history, which came near being the collapse of our western civilization.

To cultivate the life of the spirit at such a time is extremely difficult. Yet without its clear insight like a white flame of vision to enable us to discriminate between the values of life, we are utterly lost. It is a time for patience, wisdom, tact and sympathetic understanding of youth and its problems. Let us give ourselves to the great task of finding the way to a gentler, freer, wiser, more humane world and of leading our younger generation into it, making religion an education and education religious.



## PERSONALITY THROUGH RELIGION AND EDUCATION

PRESIDENT W. A. JESSUP  
UNIVERSITY OF IOWA

Broadly speaking, the general purpose of education has been the same throughout the entire period of history. Specific aims change with shifting consciousness of need. The Spartan leader visualized a civilization made up of individuals exemplifying Spartan virtues—a civilization in which the individual personality was submerged.

The Greek leader visualized a civilization made up of individuals exemplifying the individualistic virtues of the Greeks, dominated by reason, the love of beauty—a civilization providing for a balance between the interests of the individual and the state.

Monroe tells us that "the spirit of the Renaissance was that of the development and culture of the individual, and had little or no interest in the improvement of society in general. It did not seek to reform the morals of the time or to remove the formalism of the religious life or the narrowness of the political and institutional life."

This is in sharp contrast to the ideals of the Reformation, with its emphasis upon the obligations of the church and state to guarantee education of religious value. Under the influence of Rousseau and his group came a new emphasis upon the individual as a natural being, with little regard for his relationships to God or to men.

It is, perhaps, more difficult to similarly characterize our own period; but it is surely dominated by our present-day faith in the practical applications of science in the fields of industry, economics, society and politics.

James told us: "Thus are your pupils to be saved: first, by the stock of ideas with which you furnish them; second, by the amount of voluntary attention they can exert in holding to the right ones, however unpalatable; and third, by the several habits of action definitely in these latter to which they have been successfully trained."

This generalization describes well the educational program of all these civilizations. By this process the Spartan citizen was developed; likewise, the Greek philosopher and all the rest, down to the present-day college with all of its ramifications for providing for a better understanding of science and industry, economics, sociology, and what not.

It is amazing to find the remarkable points of similarity between the different types of schools, whether supported by private foundation, the church, or the state. All of these institutions have tended to reflect the current values and fit into the larger conception of life. While these differences are more striking in the field of higher education than in the elementary, yet it is a fact that within the past thirty years—this period of marvelous expansion in higher education—little difference is to be seen in the actual life of students on campuses dominated by a private foundation, religious denominations, or the political forces of the state. The students have had access to similar laboratories, libraries and instructors. The products of these schools have been strikingly alike rather than sharply different, as measured by our familiar standards of individual happiness and social value.

Since the war we see evidences on many sides of dissatisfaction with the present achievement. Our present-day philosophers tell us that neither science nor materialism will save us, either as individuals or as groups. With the growing complexity of the thing we call civilization comes added difficulty for the individual. We are now coming to realize more fully that civilization, however well balanced, will not save the individual.

As we look to the problems ahead, we see anew the necessity for taking a broader point of view than that afforded by the Greek, the Spartan, or the scientist working alone. We now feel that there is need that these ideals be interpreted and fused and made applicable to our complex life to the end that the product of the schools may be *persons* having individual character and social value.

In common with other educational institutions, the State University of Iowa is attempting to provide conditions that will encourage a richer life for the *individual* student on the campus



and at the same time provide for a better training for group life, actuated by Christian ideals—a life providing for not only broad academic and scientific training, but one that will frankly recognize the human need for spiritual, recreational and physical life as related to community problems. We hope to rise above the traditional academic indifference to what the students do outside of their regular curricular activities. We are attempting to set up a program wherein we will provide all the help within our power to work out the problems of recreation, of sport, of wholesome pleasure, of religious interest, training and activity. Our program has involved the necessity of coordinating all of the forces within our group and a frank recognition of the need of students for encouragement, guidance, and development in the fields of extra-curricular activities.

We are seeking to follow the student outside of class to the dormitory, the fraternity, sorority, to the playfield, to church—in his activities, journalism, dramatics, and what not. In other words, in place of remaining aloof to a student whenever he finds himself in a non-academic pursuit, we have selected our best personalities, the most sympathetic individuals on our staff, to go with the students into these other fields and approach them as problems of educational importance.

A generation ago competitive sports were beyond the pale of sanction or interest. Today, in common with the other Western Conference schools, these activities are sympathetically controlled. Facilities are being provided so that all students in the University will have opportunity within another year to participate in almost any kind of sport in which there is any interest. When the present field house is completed, it will be possible for 6,000 students in the University to engage in recreational sport at the same time, winter and summer.

We hope to utilize all of the wholesome extra-curricular activities of the students with the expectation of using these as factors in development of *personality* that will supplement in a definite way the usual academic program.

The following committee report will give you a picture of the details in the next step of our plan:

## I. EDUCATIONAL VALUE OF EXTRA-CURRICULAR ACTIVITIES

Extra-curricular student activities have come into existence not so much from reasoning as from the desires of students for certain types of expression and development. Athletic associations were organized because students delighted in competitive physical exercise. Literary societies, student publications, and dramatics came from desires for other forms of expression.

Universities have slowly recognized the educational value of these student activities and made them a part of formal education. Departments of physical education, public speech, journalism, and dramatics have come from extra-curricular student activities.

Students are expressing themselves today in extra-curricular activities which we have many reasons to believe will be just as important to the future of education as athletics, literary societies, student publications, and dramatics were a generation ago, and it is reasonable to suppose that these activities, if appropriately recognized, housed and directed, will be just as important to the future welfare of society.

First: Social activities have as direct an influence on the development of the individual socially as athletics have on the individual physically. These activities will tend to develop the individual for good or bad in the same proportion that they are wholesome and clean or unwholesome and unclean.

Our state universities, with few exceptions if any, are co-educational. It is impossible to gather several thousand young men and women together in any community and not have social activities. In our universities are gathered the heads of the important homes of tomorrow. The stability of these homes is dependent upon a wholesome social life on our campuses. A number of our universities are so crowded for classroom space that the social activities have been crowded off the campus into commercial places whose owners' chief interest is remuneration. The universities are doing their best through regulations, but it is impossible to work out a fine constructive program unless we erect buildings on the campus where these young men and women can come together under a wholesome, homelike influence and with their help provide a constructive social program.

It is entirely normal for students of the same sex to get together for conversation in small groups and in larger assemblies. The ability of a student to go out after graduation and succeed in business or a profession is dependent in no small degree upon the social development which he has got from such activities. Fear, timidity, awkwardness and self-consciousness have to be overcome before one can begin to succeed. The beginning of the solution of this important problem is to erect buildings on the campuses to house these activities.

Second: The interrelation between religious activity and character needs new emphasis. These activities at the present time are for the most part intrusted to such organizations as the Young Men's Christian Association, the Newman Club, and the Young Women's Christian Association, which with their meager incomes and equipment have been able to do little more than scratch the surface.

The forces that operate against character are always present in any group. These organize without difficulty and exert a strong influence over students in the formative periods of their lives. There is every reason, therefore, why students who are striving to develop those traits of character which are in accord with religious ideals should bind themselves together to strengthen each other in carrying out their purpose. To this end these religious organizations should be encouraged, strengthened and furnished proper equipment on the campus.

Third: It is not enough, however, to encourage those religious activities whose chief purpose is character-building—personality. The entire program of student activities should be directed to the development of character. The most strategic thing that can be done in a program of character-building in our universities is to direct properly these activities. They do much to determine important attitudes. Practical character tests are now being worked out in our academic departments that will help determine the scientific results of a constructive program of extra-curricular activities.

Fourth: The group of activities which we will now consider are valuable in helping one to form an attitude toward the whole of life and to determine what attitude one will have in one's life work.

The imaginary chasm between church and state has prevented the state universities from providing courses which shall give students a conception of life as a whole. Various subjects have been taught in a commendable way, but the average student has not put the knowledge which he received in these subjects together into a philosophy of life. A perspective is as necessary in the construction of a life as it is in a building. One of the most effective things which can be done at this time to give students a perspective of life is to establish Schools of Religion on our campuses.

A life perspective with religious activation is not enough. "Students think with their muscles." Students may be organized to do a number of service activities in the university community. The reaction to one's life service, if properly performed, is the enlarged reaction one receives from a specific service while in college. Service activities which help students crystallize their scattered thoughts into a life perspective must, therefore, be encouraged and directed.

## II. A STUDENT SOCIAL CENTER FOR STUDENTS AND FACULTY

One can not think through the problem of extra-curricular activities in relationship to character-building without reaching the conclusion that they are powerful undirected forces for the social, moral and spiritual development of students. The first essential for a program that will make them contribute their full share to a finer citizen is equipment. The Iowa Memorial Union is designed to meet this need.

The Union is designed to meet the needs of students for social development just as the gymnasium was built to supply the needs for physical development. The large club room, sun porch, winter sports room, and rooms for special student activities will supply a home atmosphere where young men and young women may come together for work and recreation. Literary society halls, club rooms, and committee rooms, for both men and women, will help students learn to express themselves clearly, train them in parliamentary law and give them poise and self-control in the presence of their fellow men. It will house the religious organizations which develop character, provide a wholesome environ-

ment for extra-curricular activities and help the university with individual character tests and records.

The Union is designed to house activities that help students form a life perspective and develop an attitude of service in their life work. The Union will house the organizations which direct service activities, survey the needs of the campus and community and promote a coordinated program of service to meet these needs.

### III. THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF THE UNIVERSITY

Both in its recent history and in the plans for the reorganization and expansion of its work, the Young Men's Christian Association at the University of Iowa is fitted to contribute notably and indispensably to the larger program of character-building. The mental and physical sides of character being taken care of by the state and the social side being developed primarily by the Memorial Union, it is clearly the function of the Association to cooperate with other religious organizations and the School of Religion partly in directing the religious thinking of students, but more particularly to promote the *practice* of religion among them.

The post-war Association confronted facts which caused it five years ago to start to redefine its policy by experimentation and study. First, the churches were increasingly assuming responsibility for the worship and pastoral care of students; second, student organizations once housed in the Association building were to be provided for in the Iowa Memorial Union. This study has not changed the vital purpose of the Association, but its policy and program have been modified.

The Association does not propose to carry out alone the comprehensive religious program which it has evolved; it does assume the task, however, of coordinating the organizations and carrying forward a specific and important part of the program.

It is proposed, first, that future funds and future effort be expended in *personality* rather than in building or equipment. To this end the Board of Trustees has arranged for permanent quarters in the Union Building. The Association will thus be at

the heart of student extra-curricular activities where it belongs, prepared to promote practical religion within the social life of the students.

The Association will serve as a practical laboratory for the School of Religion. Instruction through practical experiment is well recognized educationally.

#### IV. THE IOWA SCHOOL OF RELIGION

It is universally recognized that religion is fundamental in any vital program of character-building. It is also known that education is not complete without religious instruction. Throughout the United States there is a growing sense of need for religious instruction in state university centers. For many years, educators, both of church and state, have felt the need of a real School of Religion at The State University of Iowa. They have long felt the imperative need of making possible to the students of the University such instruction and supervision of practice as will make the student a more intelligent layman in church, a more reliable citizen, a professional social worker, or a religious leader. They have agreed that to gain the maximum good the church and state must be harnessed in the common task.

The difficulties confronting these groups in the solution of this problem have always revolved about two foci: "The use of state funds" and "sectarian bias." These barriers, it is believed, have been overcome in the plan here proposed.

#### THE PLAN

##### *The Object:*

1. To provide courses that will help students gain a wholesome view of religion and to create an interest and efficiency in religious activities.
2. To serve the state in all its religious interests by training religious leaders and teachers.
3. To create an expectancy for men and women to choose religious callings as a vocation and to begin their preparation for such work.
4. To promote a thoughtful insight into the nature and meaning of religion and to lay a foundation for religious education.



5. To provide graduate courses leading toward advanced degrees for those looking toward positions of highest leadership.

#### *The Governing Board:*

There is a Governing Board, constituted in such a way as to insure the cooperative efforts of the religious bodies of the state and of the University in the support and control of the School.

This board is chosen by a body of electors, who themselves are chosen officially in equal numbers by the churches on the one hand and the University on the other hand.

#### *Functions of the Board:*

1. To finance the School of Religion in so far as not provided by the budget of the University of Iowa.
2. To provide necessary equipment.
3. To employ, with the approval of the administration of the University, a director and other members of the staff.
4. With the director in consultation with the administration of the University, to determine the policy of the School.

#### *Functions of the Director:*

1. To provide academic guidance and spiritual leadership in the University, churches, and state.
2. To assume duties analogous to those of directors of other schools within the University.
3. To build and direct a department of Religion within the School of Religion.
4. To recommend to the Governing Board, with the approval of the administration of the University, other members of the instructional staff of the department of Religion.
5. To secure, wherever practicable, the cooperation of other departments of the University in the School of Religion.
6. To develop ways and means of making available the work of the school to the churches of the state and to the people of the commonwealth generally.

#### *Courses of Instruction in the School of Religion:*

- A. By the department of Religion within the School of Religion.

1000

Courses of instruction not covered by the regular constituted departments of the University, taught by qualified instructors who meet all the requirements both of University and churches.

Suggestions of the nature of such courses are as follows: Life and Teachings of Jesus and Paul, Modern Religious Movements, History of Judaism and Christianity, Church History, Practice Courses in Training Schools, courses in various phases of applied religion.

**B. By University departments other than the department of Religion.**

All departments are invited to give courses in the School of Religion, showing what contribution these departments have to make to the moral and religious life of the nation.

The following are examples of courses:

- (a) Philosophy—Courses in Psychology and Philosophy of Religion, Comparative Religions, etc.
- (b) History—Courses in History of Religion, including special periods and movements.
- (c) Sociology—Courses in Charities and Philanthropy, Social Origins, Social Surveys, etc.
- (d) Education—Courses in Materials and Methods of Religious Education, Church School Clinics, etc.
- (e) Literature—Courses in Literature, Appreciation of the Bible, Religious Messages of the Poets, etc.
- (f) Geology—Geology and Man, etc.

Similar contributions may well be made by other departments and colleges, for example: Child Welfare, Commerce, Economics, History of Art, Physical Education, Public Speech, Journalism, Physics, Music, etc.

*Advantages of Establishing such a School at the University:*

1. It will enable the University to respond to its obligation to the 85 per cent. of students who come from church homes.
2. It will realize more fully the idea of a university by recognizing Religion as a legitimate field for instruction and research.



3. It will supply scientifically trained teachers for college and university positions in Religious Education and the Psychology of Religion.
4. It will also provide proper training for more practical lines of humanitarian and religious work.
5. It will stimulate a vital religion, functioning in all departments of life.
6. It will unite the churches and University in a common task and responsibility.

The foregoing plan has been adopted by the University of Iowa and by the Board of Education of the State of Iowa, and has been approved by the University Pastors and Association Secretaries, the local Pastors' Union and the University Committee of the Council of Church Boards of Education. The Iowa School of Religion has sufficient reason in itself, but when taken as a part of the greater program of character-building now being launched at the University, it becomes significant. The part the School of Religion has to play is basic and fundamental.

Thus we propose to enter fields of extra-curricular activities—social life, recreation, religion—with the hope of developing a *personality* of greater social value and individual significance.

## RELIGION IN A LIBERAL EDUCATION\*

DEAN HERBERT E. HAWKES

COLUMBIA UNIVERSITY

My theme is the place of religion in collegiate education. My point of view is that of the college administrator, rather than that of the religious worker, the clergy, or the church.

The subject is by no means a new one. In one form or another, religion has exerted a profound influence on our colleges ever since Yale was founded to counteract the pernicious religious influence of Harvard. I must preface my discussion of the

\* Copies of this address may be obtained from the Reverend Herbert E. Evans, Earl Hall, Columbia University, New York, N. Y., without charge.

present-day situation by a brief summary of events that have led our institutions of higher education into something very like a blind alley so far as their attitude toward religion is concerned.

In colonial times most of our colleges were founded in order either to train candidates for the ministry, or to hold the younger generation true to the faith. But religion fell upon evil days in the quarter of a century following the Revolution. Due to the influence of Rousseau, Voltaire, and others of the French school, and because of the disorganization which followed the war, religion was at a lower ebb in our colleges than it had been at any other time. In many institutions which registered 150 or more students there were scarcely a dozen communicants, and faculty joined with the student body in expressions of scepticism and contempt of religious matters. The great revival of religion which took place in our colleges between the years 1797 and 1804 produced a profound effect upon the religious interest both of students and teachers, with the result that during the thirty years following the beginning of the century, the number of men who went into the ministry from our colleges constituted in several cases from a third to a half of the entire number of graduates. Partly due to this stimulation, and partly due to the opening up of the Middle West, there was a great activity in the founding of denominational colleges beginning about the year 1830. During the two decades from 1830 to 1850 more colleges were organized than had been established in the entire 200 years previous, and the rate of establishment of new colleges continued to be high, up to the end of the 19th century. Most of these institutions were denominational, and consequently looked upon their function as largely religious. In fact, their origin and existence was due to a desire to strengthen the spirit and usefulness of their own religious sect. As a consequence students dominated by the religious motive in their plan for higher education have been naturally attracted to these institutions, and these colleges in turn have become more useful and stronger through this process.

While the religious motive was dominant in the host of denominational colleges, the state universities and privately endowed institutions, particularly in the East, were moving in the opposite direction so far as religion was concerned. The large uni-

versities naturally felt that they were not committed to any one religious sect, and gradually relaxed in their official and curricular attitude toward religion. This feeling was undoubtedly due in part to the fact that they must draw their material resources from all kinds and conditions of donors, as well as from the tax payers, and in part to a desire to attract a student body from every creed and location. With the increase in immigration and with the inclusion among the tax payers of many divergent religious sects and creeds, it was inevitable that our public schools and universities should become less dominated by the church of our fathers, and more dominated by the state which must of necessity be non-sectarian. But whatever the cause may be, the fact that for the last forty or fifty years our larger state institutions and privately endowed colleges and universities, although retaining in some cases required daily chapel as a substitute for an alarm clock and always protesting in the public utterances of their presidents and professors that they are religious and even Christian, have done very little to include religion in their educational plans or in the offering to their students. If sectarianism was to be eliminated, religion must go with it. For in the mind of the time religion did not rise above or exist independently of sectarianism.

This sharp division along religious lines has existed up to the present time. While the denominational colleges are devoting themselves as best they may to maintaining and promoting their own faith, the state universities and many of the privately endowed colleges are doing almost nothing in religion. For in their opinion to give any instruction in religion means a commitment to some particular form of religion, or even to some particular denomination or creed, which would make it impossible for them to occupy the high middle ground which they feel to be essential for their integrity.

The situation that I have described practically leaves the teaching of religion out of all our larger private, as well as public, institutions of higher education. At the same time, sympathetic support has been given to religion as an extra-curricular activity. From the time of the rapid advance in influence of the Young

Men's Christian Association in 1870, and partly because of the work of Moody, Mills and Clark, those students who so desired organized collegiate clubs or associations for the encouragement of devotional meetings, religious study, and all kinds of religious and semi-religious work. On many college grounds Christian Association buildings and university churches have been erected, and the religious interests both of students and faculty have frequently centered in these organizations. In a sense they are non-sectarian, but not sufficiently non-sectarian to warrant their official backing, either financial or statutory, by institutions that had been forced to crowd religion and theology out of their undergraduate offering. And what is more important, their function has not been educational in the narrow sense. That is, they have not approached religion from the point of view of the scholar who would develop his subject as a field of study, research and objective treatment. These religious organizations have been as remote from the curriculum as athletics, the college daily, or the glee club. Their initiation and maintenance was due to student interest and student support. I repeat, it was an extra-curricular enterprise. Of course the reason for the importance that this movement assumed was due to the fact that religion is one of the few dominant interests of the human spirit, just as the spirit of play is a dominant interest of youth. If these interests cannot assert themselves in one way, they will in another. If the colleges do not think it wise to find a place in their course of study for these interests, the students are bound to take matters into their own hands and to make a place for them in their own activities.

To be sure, most colleges give courses on the Bible, and they have served a splendid purpose. But these courses treat the Bible either from the historical or the literary point of view, rather than from the distinctly religious angle. All of us who took these courses in college felt that the course in the Old Testament went along quite safely. But when we took up the New Testament the professor usually seemed to be on thin ice. He could not talk about the real core of the matter without restraint. For religion was not supposed to be a subject for collegiate study.

The reason for this restraint is due to the difficulty in taking the New Testament as a point of departure for a discussion of religion before a college class consisting of men of all kinds of faith and all varieties of doubt. There are too many divergent convictions both on the part of students and professor to make the path an easy one. Consequently the courses on the Bible are either frankly religious as in the sectarian colleges, or almost entirely literary and historical as in the privately endowed institutions.

With the background that has been described, what is the next move for the colleges in the teaching of religion? I do not now refer to denominational colleges, although the remarks that follow may not be without application to such institutions. I have particularly in mind the privately endowed colleges that have worked away from any feeling of responsibility for including religion in their curriculum.

Last summer I heard a powerful sermon by a well known clergyman, in which he emphasized the thesis that religion could not be taught, and that there is no use in trying to do so. Religion, he said, could be lived but not taught. As well try to teach affection or loyalty. This position seems to me to miss the point of what real teaching is. In the old days the professor of history used to read lectures to his more or less attentive students, giving by this means the facts of history and his interpretation of these facts. To-day the live teacher of history, or philosophy, or physics, or even mathematics is not a fact monger. He assigns readings for the acquisition of facts. His function is rather to stimulate his students to think about the facts that they have acquired, to place emphasis where he thinks it belongs, and to point out relations that the students would not be likely to have noticed in their reading. Teaching does not consist in cramming a student's mind with information: it consists in making the student want to read deeply, to think clearly, and to see the bearing of his subject in the world of vital ideas. Real teaching stimulates but does not satisfy. With this definition of teaching I submit that religion is as legitimate a field for collegiate teaching as any subject in our curriculum.

The analogy between instruction in religion and in the fine arts is a close one. The aesthetic and the religious are two aspects of the human spirit that actually exist, and that ought to be discussed, studied and developed. Thirty years ago we used to hear that the aesthetic side of our nature was not a proper subject for collegiate study. Art could be felt and practiced but not taught, they said. But to-day an understanding of the nature and the development of the beautiful through the media of painting, sculpture and architecture, music and literature, leads our students by the hundreds to an appreciation of the beautiful in their own souls. Many of them start with an objective study of schools and periods and composition, and end with a glow of appreciative understanding of lovely things that they never lose. This is real teaching. It is nothing else than an aesthetic awakening of the mind to beauties before undreamed which is as real and important as the rational awakening that ought to come through a study of mathematics, or the civic awakening that ought to come through a study of the social sciences.

No instructor can teach reasoning or civic responsibility by precept. He can embody in his own character and manner of living a sense of truth and justice which may be reflected on his students. He can make the conditions as favorable as possible for his students to consider the attitude that they ought to take in these matters. But now-a-day students do not take much on authority. They either work things out for themselves or they do not get them. The teacher of art, of mathematics, of government and of religion can only build the staging. The student must lay the bricks of his spiritual structure by his own effort. In the words of Doctor Buttrick, a college is an organized opportunity for self-education.

So much for the possibility of teaching religion, and its pertinence in a college course of study. I must say a few words about the angle of approach to the subject of religion for the present-day college student. As the scroll of history is unrolled before the young collegian, he must sense the fact that the whole tendency of scientific discovery, as well as of religious dogma, has led us away from a universe with man as its center. In



early times the earth was the center of the solar system. Now it takes its place with the other planets. Then each tribe, and even each family, had its particular gods. Other gods were false gods. Now we recognize God as revealing himself in various forms to many peoples. Until recently man was set apart from all animate nature as a special creation. Now he is the highest and most specialized result of a long-continued creation. Yesterday the great religious aim of each individual was to save his own soul from a burning hell. Today we are not so sure that there is any burning hell, and most of us are willing to put in our time in being respectable people, and in raising the level of goodness, truth and beauty among those with whom we come in contact, leaving our personal salvation in the hands of a greater power than ours, without prejudice. Our earth, our religion, our physical body, our soul is no longer the center around which all earth, all life, all religion must necessarily rotate. Each is a member of a system, acting and reacting on the other members, and each moving in a space that is greater and more inclusive than any one. The individual today is not the center of his universe, but a member of a system so baffling in its complexity that it is hard for him to feel any sense of rest or stability.

The old régime rested on the dictum of some accepted authority. Aristotle, Genesis, the church fathers decreed these things. And it was sacrilege to question them. A young man recently told the Chaplain at Columbia that he did not see any use in thinking about religion, because that was all settled by the church long ago. I suppose that there will always be among us many men who feel the need of an authority outside their own thinking which they can use as a substitute. We should be very careful in disturbing the faith of such individuals, because the disaster that befalls them is complete when their faith in the substitute for their own thinking is shaken. They usually fall clear to the bottom, losing all faith and all confidence in their own thinking as well as in the doctrines of the church. Unless they can see a scaffolding which starts at the bottom and which will enable them to build a new structure, they are in a sad plight. Generally speaking, however, our young people do not accept a dictum because it is in any book, however sacred, or pronounced by any

person, however holy. They accept it because it conforms to the judgment of the ages, and in particular to their own judgment. Consequently in organizing a study of religion for college students today it is necessary to start back of the usually accepted creeds and doctrines, back of the distinctions that have led to our variety of denominations and sects, with the factual material of history, of society and of human nature, as a solid rock on which the study of religion may be based.

In his autobiography, Doctor George A. Gordon remarks that he has always wished to write a book entitled *From Authority, Through Anarchy, To Insight*. Our young people have certainly emerged from the age of authority, either parental, societal, or divine. Each is master of his own destiny in an anarchy of individualism. It is high time that someone who possesses the vision clears the way for the next step, which is insight.

So far as our students are concerned, the slate is wiped clean for a consideration of religion. To be sure, they do not seem greatly interested in what would have been called religion fifty years ago. There is, however, no real lack of interest in religion. The controversy, when it exists, is not between science and religion, but between science and some doctrine of theology. And many of the younger as well as of the older generation assume that theology, which ought to be the container of rich religious values, is the thing itself. But in too many cases the container is quite empty, a fact that has not escaped the observation of our young people. The normal, well rounded mind is interested in anything that is interesting. But the most striking feature of our young people is not their interest in religion, but their ignorance of it. With the falling away of home training in religious matters, our students have no idea what it is all about. And they are interested to find out. The man who is ignorant of and is not interested in religion is in the same class as the man who is not interested in science, or art, or the social sciences. We do not frame our curriculum for those exceptional and imperfect minds who have blind spots, but rather for the normal mind that is anxious to obtain a well rounded education. And we cannot correctly assume that lack of interest in religion is the normal state. But real religion precedes creed and dogma, and our



younger generation is in this primitive state just at present. Their great question is found in the title of Doctor Coffin's recent book *What Is There in Religion?* What has it meant in the life of the race? How has its influence for good and for evil asserted itself in the rise and fall of the civilizations of the past? What does it mean in the life of the individuals of today? The answer to these questions are as broad and as removed from any sectarian bias as are the subjects of anthropology, history and psychology. They bear the same relation to the development of a strong and vital religious feeling that the study of fine arts does to an appreciation of the beautiful. They are the scaffolding from which the youth of today may build a temple as solid and as aspiring as the scaffolding itself will allow. And the stimulation of our students to consider these questions is as pertinent a part of a college education as any subject in our curriculum.

There is a definite and abundant subject matter to present in the objective study of the nature and function of religion in human experience. For example, one may analyze the early forms of religion and the primitive religious consciousness, with all its myth, magic and ritual. The distinctive contributions to religious life made by the more influential traditions of the past may be critically surveyed, as, for example, the Greek gods, Buddhism, the Mosaic Law, the prophets of ancient civilizations, as well as the early forms of Christianity and the medieval mystics. An important feature of such a study must comprise an analytical as well as an historical point of view, and it would be well to emphasize contemporary rather than historical religious ideas and practices. For example, an analysis and evaluation of contemporary religious practices and forms of worship, a study of their basis in the varieties of human experience, their relations to the fine arts and to the life of the imagination, affords an abundant field for objective and stimulating study and thought.

One cannot omit a discussion of the fundamental concepts of religion, and the problems that are connected with them, such as the various ideas of God, faith, and salvation. In a large city the various churches may be visited in order that the students of one faith may become familiar with the form of devotion which is practiced by others.

A general orientation of the kind just outlined naturally leads the way for more detailed study and investigation, and a comparison of the great religious movements in history, as well as a study of the psychological aspects of the subject. Although much of the work must be chronological in treatment, it is primarily concerned with values rather than with origins, and the result of the work that has been done, so far as I can estimate it, is to bring about not only a tolerance of but an interest in other peoples' religion, as well as in one's own.

It should be remarked in passing that instruction in such a course makes heavy demands upon a teacher. The instructors must be developed for this work. Clergymen out of a job will not do. Only a person with a deep and broad religious sense, a feeling for youth, a scholar's temperament, and the power of clear expression can expect success in this field.

The broad treatment of religion as just indicated does not need to disturb one's allegiance to any creed or faith. In our experience Protestants, Jews and Catholics acquire a renewed appreciation and critical understanding of their own faith and its possibilities because of the knowledge of the place of religion in society and in the life of the individual.

This method of presentation is not aimed specifically at the devotional life of the student. For the reasons that I have given earlier it is impossible that either the public or the great private institutions should direct their instruction directly at the cultivation of the personal devotional life of their students. And even if they did, the result would be a failure. There is nothing that repels a student more promptly and completely than propaganda of this kind. So far as the function of religion as a subject of college study is concerned, the enrichment of the personal religious life of the student is second to the intellectual stimulation which follows that study. But even if one's real desire was to bring about a personal awakening to religious values in everyday living, I am sure that this channel of approach is the most effective in the long run.

Men do not put new wine into old bottles. We live today in a new age. Truth and goodness and beauty come to us in forms often unfamiliar. If we try to confine our presentation of these

fundamentals in the old formula nothing worth while will happen. When new wine is put in old bottles the bottles break and both wine and bottles are wasted. We should not throw away our old wine that is in the good old bottles. But we actually have new wine in the new attitude of our younger generation. It may be that the method of approach to religion for our colleges which I have outlined will not affect directly the personal and devotional life of our students, but whether it does or not, it will certainly strengthen their education and will ultimately enrich and vitalize their religious life.

### THE EDUCATIONAL PROGRAM OF THE CATHOLIC CHURCH

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The mission of the Church is primarily educative. If the Church were a mere fraternal organization, a philosophical society, an economic or political viewpoint, we might conceive it as a banding together of people with like views and without any purpose of trying to impress these views on outsiders. There have been in the past, and are today, religions which are in no exact sense of the word churches. While they teach doctrines which are religious, their attitude towards these doctrines, both as to their fundamental truth and their necessity for salvation, individual and societal, is not that of organized Christianity. These religions are essentially tolerant of other religions; they are tolerant too of viewpoints outside the field of religion which conflict with the accepted religious doctrines. The Greek philosopher, for example, found no difficulty in teaching a destructive scepticism at the same time that he believed in the gods, or, at least, pretended to. A conflict between religion and science is unthinkable in any religion the world has known except Christianity, for the reason that for all other religious beliefs, religion

is considered as existing in a water-tight compartment of the mind. It does not affect nor is it affected by any other human interests and beliefs.

On the other hand, Christianity is essentially a church, a militant society of men who not only accept a definite view of the world and of life, but are pledged to the propagation of this belief, to the presentation of these doctrines to every type of view for its acceptance. "Going into the world, preach the Gospel to every creature, teaching them to observe whatsoever I have commanded you" is a work which has been confided to us by the Master Himself.

The Church, therefore, is a propaganda, but a propaganda for truth. Such a function implies a world task and issues logically in an educational mission, not only to individuals but to society as well. To be true to this divine mission it is as important for the Church to exercise its saving influence on society as it is to bring men to Christ. Nor can Christianity be satisfied as long as evil exists in this world, even if that be an evil of a group, of a community, or of a nation, and not of professing Christians.

History makes us so familiar with the idea of the Church as educator that it is surprising for the student to learn that the doctrine has ever been questioned. It has been, not in the sense that men denied that the chief work of the Church is to educate, but that they have conceived this work in too narrow terms due principally to a change of definition of education itself and to a realignment of the forces charged with the carrying on of education. Modern education is as different from mediaeval education as modern trade unions from the guild system of the Middle Ages. In the process of readjustments which occurred in the formation of the modern state, there has come about a view which looks upon the Church as an assistant to the state in educational work and which, therefore, confines religious education to the home and Sunday-school. The industrial revolution, the spread of democratic ideas, the advance in educational theory and practice have all militated towards a minimization of the educational functions of the Church. So impressed have some thinkers been by these events that they have abdicated in favor of the state the Church's teaching mission, with the result that there exists

a widespread belief today that the state alone must control the school, and that the Church should content herself with the husks left from the superabundance of state rights. State monopoly of education has run its full and logical course in certain continental countries and has resulted in a practical denial of the right of the Church to educate. In other countries the situation is not so grave, either because the state did not push vigorously its monopolistic ideas or because the influence of the Church was too strong and prevented a destruction of her rights.

I am not questioning the right of the state to educate. It has a right, and what is more it has a very evident duty to teach. In the concrete, however, the whole trend of state education has been towards secularism which, interpreted in its results as in its principles, means an affront to Christian principles, a deadening of Christian morality, and a defeat of Christian life. Dean Inge recently remarked that the greatest enemy of the Church is not socialism, not even communism, but secularism. I quite agree with him, and would add that secularism in education is the deadliest enemy of all. How a Christian can imagine that a system of schools whose whole ethos is secularist will not damage, and almost irremediably, the Christian position is beyond me. A school whose atmosphere is non-religious cannot produce in the child an attitude which accepts the claims of Christ upon him as of primary importance. The establishment in the child mind of a set of ideals which do not rise beyond succeeding in this world, which make of morality a matter of individual taste or convention, or which regard faith in God and in the mission of Our Lord to men as of secondary importance, can but mark the beginning of the end of a vigorous Christian life. Christianity can only with difficulty be taught to the child in a school whose whole influence is towards the idea that religion is a mere appendix of life or a superfluous accomplishment like the acquisition of a knowledge of music or of painting. If religion is to be made vital in the life of the adult, it must be taught him as a child, not in any kind of context, but in as advantageous a position as is given to every other subject of the school curriculum.

Surely it is time for religious educators to arrive at this fundamental conclusion. Religious education can never be anything

more than a meaningless gesture if we expect it to influence deeply a child whose whole background has been such that he regards what he has learned in the secularized school as sufficient for all the purposes of life. Does this then mean that the state and Church must stand before each other as the proponents of rival systems of thought in education? For myself, I do not see how we can ever hope to reach a satisfactory solution of the impasse which has been reached unless both sides are willing to face the facts. The Church, in the very nature of the case, can scarcely be expected to play traitor to her divine mission here on earth. She cannot with reason be asked to abdicate her right to train men in morality and religion. This does not mean, however, that she cannot recognize the right of the state to carry on the education of the masses in secular knowledge. The modern state, by the very nature of its constitution, is bound to supply all with the elements of education. It need not, however, conceive this function as contradictory to that of the Church. Neither need it use its tremendously superior economic position to push back the educational work of the Church to a state comparable to that of the days of the catacombs. On the contrary, a *modus vivendi* can be worked out which should be acceptable to the rival claims of each system. As long as her rights are safeguarded, the Church may reasonably be expected to go more than half way towards meeting the demands of the state. On its side, the modern state, if it is ready to approach the problem in a spirit of justice and fair play, can without question discover a means of satisfying all the legitimate aspirations of the Church.

The educational program of the Church must be fashioned in line both with its fundamental governing philosophy and with the facts of the modern world. To shave down our program because of attacks on the part of secularists is to surrender our position; to design a program out of harmony with facts, political, social, economic, and educational, is to condemn ourselves in advance to failure. We must stand both for religious education for all children and for the best type of religious education for all children. Not only must we have schools; we must have schools whose efficiency, equipment, and products are on the same level as those of the public school. Given such a sound philosophy of



the teaching function of the Church, it is our work to provide the means for actualizing these ideals. This, of course, is a tremendous task, but we cannot fail to accept the burden of our position unless we are ready to give it over to the forces of secularism. The true Christian can give only one answer to the challenge of modern secularism. He will stand by the Church and Christ, come what may.

Whatever the future may hold in store for the Church schools, this much is certain—the Church itself must deepen and broaden its conception of what its educational mission to mankind entails, and must prepare itself to make even greater sacrifices in the cause of religious education than it has done heretofore. Fortunately, a new consciousness has arisen of the need of religious training for the masses. Democracy has brought into existence not only a recognition of the fact that all children should have an equal opportunity to be educated. It has also convinced us that every child has the right as a son of God to be educated religiously. The Church, therefore, must gird herself to meet in its widest reaches this popular demand for religious training. Never before did men so ardently desire the fruits which only a deep religious life can bring forth; never before have the nations looked forward with more hopeful expectancy to a condition wherein all men may live in peace and fellowship as it befits the members of a universal brotherhood. It is admitted on all sides today that mankind will never find salvation in education divorced from religion. Science has had its day. The secular school confesses its impotency before the moral and character problems of the individual and of the nation. The opportunity for the Church to step into the place thus left vacant in modern civilized life is a rare one indeed. Shall the Church be found wanting in the face of the golden privilege which now confronts her?

The Catholic educational program is simple. We want every Catholic child in a Catholic school. We are far indeed from realizing such an ideal. However, there are 7,000 Catholic elementary schools in existence, in which over 2,000,000 pupils are enrolled, taught by 53,000 teachers. At the per capita cost for instruction in public schools, this would call for an annual ex-

penditure of \$112,000,000. Of course we do not spend such a large sum. We also maintain 2,000 secondary schools, taught by 11,500 teachers and enrolling 180,000 pupils. There are upwards of 13,000 students attending theological seminaries, while our colleges care for 61,000 students taught by 5,000 instructors. These figures represent something like 50 per cent. of the Catholic school population. The remaining 50 per cent. attends public schools, elementary and high, and state universities. Nor are these 50 per cent. neglected. For the children in elementary public schools we have Week-Day Religious Schools, Sunday Schools, Vacation Schools, religious correspondence courses, rural catechetical work, etc. Catholic students attending state universities are ministered to by Newman Clubs and other organizations whose purpose it is to bring the teachings of the Church and her ethical influence to bear upon the lives of these young men and women. From a study which I made recently of religious illiteracy among Catholic children, I have come to the conclusion that less than 10 per cent. of our children reach maturity without having gone through a course of religious instruction. But even 10 per cent. is too high a figure and plans are being developed to carry the teachings of the Church even to this submerged tenth.

One might fear the effects on national unity of a dual system of schools, public and private, were the private schools teaching doctrine inimical to the welfare of the state. That such is not the case, any one acquainted with the work of the private, and especially the religious school, known full well. As a matter of fact, democratic government has no more solid foundation to base itself upon than the religion of Christ. If democracy means anything, it means brotherly love, the living of those virtues and ideals from which alone true freedom can come. A state can make its own educational objectives, it is true. But if in its system it fails to recognize the needs of the individual soul for moral and religious culture, it certainly must not interfere with those who demand such things and demand them in the lasting interests of the state itself. The surest way of judging the democracy of the private school is by its product. No need to insist on the great men and women who have gone forth from these schools, whose life and work have done so much to make our country what it is today.



Education is necessary for the continued existence of democracy. A state monopoly of education, however, is not necessary, neither is it desirable. What is desirable is cooperation between public and private effort. The state must continue to respect the initiative of religious bodies which maintain schools. It should even be grateful for what these bodies contribute to the general welfare. Over and above any monetary saving to the state, the religious school stands four-square as the defender of true morality, as the inculcator of the highest patriotism and citizenship, as the source of democratic faith and aspirations. For these reasons, if for no other, the religious school merits well of the Republic.

## PROLONGING PERSONALITY THROUGH BENEVOLENCE

DR. ALFRED WILLIAM ANTHONY

### CERTAIN FUNDAMENTALS

Money at bottom represents toil and thrift. These involve pain and sacrifice. There is a large sacrificial element in funds which survive, for the possessor of them must have denied himself.

Permanent funds, after death, continue the personality of a benefactor.

Possessors of wealth, as stewards of this holy thing, may consecrate it to long periods of usefulness.

### WHY HOLD THE CORPUS?

The benefits of permanent funds arise out of the income. Funds which must be held in trust cannot be consumed. The income alone may be consumed. It is wholly immaterial where a corpus is, or who holds title to it, provided (1) it is safe (2) it is productive and (3) the income reaches the designated beneficiary at regular intervals and in acceptable form without unreasonable diminution because of "costs" or "commissions."

### THE TRUSTEE

It is ordinarily wise for the beneficiary not to be his own trustee. The beneficiaries of endowments are usually experts in education, in missionary administration and in other philanthropic and humanitarian endeavors; but are not ordinarily experts in finance.

It is a wise division of labor, a wise employment of skill and a sound distribution of responsibility for beneficiaries, who are experts in their own fields, to recognize the expertness of financiers and to employ as a common practice financial institutions, such as trust companies and banks having fiduciary powers, as trustees.

Why should the corpus be tied about the neck of a beneficiary as an embarrassment, requiring special attention for investment and re-investment and custodial care?

### CORPORATIONS AS TRUSTEES

Careful administrators of funds sometime since recognized that corporate trustees are the safest custodians of permanent funds and the wisest guardians of future benefits. Corporate trustees do not die, do not take vacations and travel into far countries, nor ever become insane. Corporate trustees have vaults, are financially responsible, are regularly and lawfully subjected to examination and inspection; they become experts in finance. It is their business and profession to be versed in investment values.

Why, then, should the corpus leave the town in which it was built up and undertake to settle in a town where the beneficiary may be? The income is all that the beneficiary can use.

### A STANDARDIZED TRUST

If a standardized form of trust has been prepared—as it has been; if a standardized form of trust has met the approval of boards and groups of boards, educational, missionary and philanthropic—and it has; if a standardized form of trust, known everywhere, understood everywhere, available everywhere, has been perfected so that it provides for the safe administration

and the equitable handling of trust funds—and such perfection has been reached;—then wisdom would have it that all who seek future benefits from endowments should readily permit the endowments to remain with fiduciary institutions in the place where donors and testators reside, automatically creating in the home town suitable family memorials.

A standardized form of trust can avoid the blight of the dead hand. A standardized form of trust can serve any object anywhere. A standardized form of trust can become known and can exist anywhere and everywhere. Publicity for a standardized form of trust in one place will help a standardized form of trust in all other places.

It is of prime importance to have the financial institutions in the home town adopt the standardized form of trust.

#### LIFE INSURANCE MAY PROLONG PERSONALITY

It is good business for life underwriters and it is good business for educational institutions to have these underwriters, when writing life insurance, to write policies which make educational institutions ultimate beneficiaries. Those whose business it is to help the safeguarding and protecting influences of husband and father to care for widow and children after death, can also help graduates and other friends of a college to benefit Alma Mater, either directly, or by letting remainders, after life interests have been served, come to Alma Mater.

#### AN EXPERIMENT IN LIFE INSURANCE

Mr. E. A. Woods, Pittsburgh agent of the Equitable Life Assurance Society, used December 18, 1925, as an experiment in soliciting life insurance which would benefit educational, missionary or charitable organizations, selected by the solicitor, or by the prospect. That day Mr. Woods called "Bequest Day." Three hundred and thirty-five of his agents interviewed on that day 1,370 prospects in the interests of 545 charitable organizations and secured fifty-seven applications for policies, the value of which totaled \$169,500 of insurance. Mr. Woods proposes to repeat this experiment this present year through an entire week.

The significant fact in a trial of this kind is that 335 insurance agents, living personalities, men of skill and ability with fine presence and address, became, for the time being, advocates of education, of missions and of charity, and told in oral form—we may well believe with eloquence and persuasion—1,370 different persons just such stories as the most ardent college president or missionary superintendent or charity worker might wish that he himself could tell. Such advocacy is publicity of the highest order.

An experiment of this kind indicates the value in the field of cooperation upon which we are just entering.

#### THE PUNCH OF PERSONALITY

No finer product of creation's processes has yet appeared than a generous soul, wisely conceiving good things for humanity, who puts purpose and resolution into permanent form for future good.

#### COLUMBUS MEETING OF THE CONTINUATION COMMITTEE—EVANSTON CONFERENCE

DR. O. D. FOSTER

Fifteen graduate and undergraduate students and ten non-students, representing various church agencies, met at Columbus, Ohio, on February thirteenth and fourteenth, to discuss ways and means of making effective the findings and results of the Interdenominational Student Conference held at Evanston, Illinois, in December, last. The task was surveyed of disseminating the information gained in the conference as well as of advancing its ideals and findings through the cultivation of projects in the field. In recognizing the fact that they were poorly informed on the program and work of the church, the students felt keenly the need of a rather comprehensive educational program, which would be so produced and constructed as to appeal to and be used by students.

The work of the committee fell within two rather distinct areas—educational and practical project promotion. These were seen, however, in certain cases to be identical and should be characterized perhaps as content and method. Data will be collected from various parts of the field on what projects are actually succeeding, studied carefully and made available for other centers, and as far as practicable attempt will be made to encourage and to direct further experimentation on the lines thus observed.

The educational work is to be based upon the scientific fact-finding principle through carefully selected commissions. These commissions are to consist, in the main, of two graduate and three undergraduate students, under the chairmanship of one of their own number. They are to have as their advisors in these various commissions the best expert to be had in the country in their respective specialties. The subjects to be investigated are such as are of vital importance to the churches not already being treated by other organizations. The committee decided to limit its operations to a unique and yet virgin field. It is sought therefore to supplement rather than to duplicate the work of existing agencies. It is hoped that these commissions may produce a literature which in time may be used to advantage in the further extension among students of religious life by actual projects in practical church work.

The general committee of twenty-five elected a small administrative committee of five persons—three students and two non-students. The chairman of this committee is to be a student, who is also chairman of the Continuation Committee as a whole. For further promotional purposes the United States was divided into districts over which student chairmen were appointed. These are under the direction of the general chairman. These district committees will carry out in detail and in close touch with the field, the work as outlined by the general committee.

Among the commissions appointed were: Investigation of the Educational Process of the Churches, Methods and Means of Church Cooperation, Religious Leadership in Student Communities and Experimental Religious Terminology.

No time or place was designated at which these commissions are to report. This decision will be left to the discretion of the chairman of the General Committee.

The enthusiasm for the actual work of the church running through the two days' session was an inspiration to one who looks to the student body of America for leadership in the church. It is to be assumed that mistakes will be made but it is also believed that this meeting was an earnest of significant developments in the churches of Christ.

### HERE AND THERE

The Collegiate Club in Chicago enrolling about 1,500 life members, representing a wide range of universities and colleges, is planning the erection of a building near the Loop for the use, convenience and pleasure of its members.

Carleton College, Northfield, Minn., has just successfully closed its campaign for \$1,200,000 with a surplus of more than \$100,000. The college is now entirely free from indebtedness and has adequate endowment for distinguished service in the days ahead.

Macalester College at St. Paul is moving toward an objective of \$1,000,000, one half of which is for endowment.

The six Presbyterian colleges in Illinois that banded together recently to increase their resources have just closed their campaign with about two and a half million dollars to their credit.

Beloit College, Beloit, has just received the bulk of the estate of Dr. Walter S. Haven, of Racine, amounting to about a quarter of a million, to be devoted largely to loan funds and eventually to dormitories for students.

The College of Idaho, Caldwell, Idaho, is seeking \$200,000 for endowment and \$20,000 for current expenses.

Park College, Parkville, Mo., has recently announced gifts totaling a half million dollars, including a central dining hall and a new dormitory, to cost \$100,000, 135 acres of land adjoining the campus and a quarter of a million dollars for endowment.



Sterling College, Sterling, Kan., is planning an endowment campaign for \$750,000 to open April 1. A new dormitory has just been completed on that campus at a cost of \$90,000.

Heidelberg College, Tiffin, Ohio, has under construction two stone buildings, France Hall, and a college commons for men.

Georgetown College, Georgetown, Ky., has a campaign to raise \$1,000,000 for the immediate needs of the expansion of the college and almost half of the amount sought has been pledged. More than 150 persons have made contributions of \$1,000 or more.

Ottawa University, Ottawa, Kan., is in the midst of a campaign for \$800,000. Of this sum, \$500,000 will be added to the endowment of the institution.

Ten thousand two hundred alumni have subscribed to the development fund of the University of Chicago, according to an announcement made by President Max Mason at the One Hundred Thirty-ninth Convocation. The alumni are now within \$200,000 of their goal of \$2,000,000.

William Jewell College, Liberty, Mo., has under construction two new buildings to cost \$150,000—namely a dormitory and an assembly hall. In the spring, it is expected to begin the erection of a modern gymnasium to cost about \$150,000.

Eureka College will share in the funds resulting in a crusade just opened by Illinois Christian churches to raise \$1,000,000 for educational work.

Under the will of the late Dr. Norman Bridge, of Chicago and California, more than a million dollars was bequeathed to the University of Chicago and the University of Southern California for use in medical education.

The new Peabody Museum of Natural History was opened at Yale University on December 29, 1925. The present evidence available showing the progress of evolution is presented in such a manner as to tell the story of evolution to the student who goes through the museum. The new museum has been called "New Haven's reply to Dayton, Tenn."

Work on a \$500,000 laboratory for the department of engineering will begin at Princeton University next spring.

Howard Clark Davis, Dartmouth, '06, has presented to his Alma Mater a varsity field house to be constructed in connection with the athletic field for the purpose of affording, among other things, adequate hospitality for visiting teams.

### THE APRIL ISSUE

Readers of CHRISTIAN EDUCATION will be glad to know that intimate studies of the daily college life and atmosphere that have produced such a remarkable supply of able and often distinguished Christian leaders in all walks of life, have been made for us by the President of Maryville College, the Dean of Ohio Wesleyan University and others who know whereof they speak. It is with much pleasure that we announce that the April issue will be devoted to an exposition of Christian education by the "Case Method," and assure our friends that a treat is in store for them. Advance orders at twenty cents per copy may be placed at once. Address CHRISTIAN EDUCATION, 111 Fifth Avenue, New York City.

### DAVIDSON COLLEGE SURVEY

In view of the increase in the endowment of Davidson College, North Carolina, by the setting aside of \$2,000,000 by the Duke Foundation for that purpose, the Board of Trustees recently invited Dr. Robert L. Kelly, Secretary and permanent executive officer of the Association of American Colleges, to make a study of the college's present distribution of executive and administrative functions, educational and building program, and facilities for training in Christian leadership. Dr. Kelly made his report to the Board of Trustees on February 17, when, by unanimous vote, the Board ordered it to be printed in full.